

S E R M O N

PREACHED at the

K I R K

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A U L D H A M S T O C K S.

September the 28, 1690. On the occasion of the Intimation of a

Sentence of Deposition,

Passed upon Mr **J O H N G I B S O N**, late
Incumbent there.

*According to the Order of the Brethren of the Presbyteries of
Dumbar and Haddington,*

By Mr J. C., one of the Brethren of that Bounds.

Ecclesiast. 3. 1, 2, 3. To every thing there is a Season, and a time to every Purpose under the Heaven; -- A time to plant, and a time to pluck up that which is planted. -- A time to break down, and a time to build up.

Deuterom. 5. 32. Ye shall observe to do therefore, as the Lord your God hath commanded you, you shall not turn aside to the right hand or to the left.

--- -- Medio tutissimus ibis.

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The Text, *Ezra 9, 9.*

For we were bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us, in the sight of the Kings of Persia, to give us a reviving to set up the House of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

WE think it not needful to resume what the Author of this Sermon delivered in way of Introduction to his Text, it being so obvious to any that are acquainted with Scripture story, that at this time, when Ezra appeared so Active and concerned for the publick Interest of his Nation, the People of God were now under a begun Deliverance from the Babylonish Captivity, and in thoughts of improving the present Season for Restoring and repairing the Desolations in Judah and Jerusalem. Therefore passing any farther Preface, we come now to enter upon the Text, as be Divided, Explained and Prosecuted it.

1, **W**E have in this Text, a Reflection on the past Calamitous condition of the People of God. *We were Bondmen.*

2, We have a grateful acknowledgement, of their present more comfortable Condition. which is amplified in two or three Considerations.

1, *The Lord hath not forsaken us in our bondage.*

2, *But hath extended mercy to us in the sight of the Kings of Persia.*

3, *Hath given us a reviving.*

4, *Hath given us a wall in Judah and Jerusalem.*

3, We have also in the Text, the End why God gave them a Reviving, or the Improvement pointed at, that they should make of the opportunity of a breathing Time put in their Hand.

1, *To set up the House of God.*

2, *To repair the Desolations thereof.*

Hath extended mercy unto us in the sight of the Kings of Persia i. e. Our God who hath the Hearts of Kings, and of all Men in his Hand, to turn and sway them as he pleaseth, hath so influenced and inclined even the Heathen Kings, to Act and Do in favours of his Church, that herein lies a great deal of the Wonder and Mystery of this Mercy, that God hath employed such Tools and Instruments, to accomplish his Great and Gracious Purposes.

—By the reviving in their bondage] Here we may understand, either Spiritual Inspirations of the Almighty, whereby they were quickned from a backsliden Languid Disposition of Spirit, to set about the Work of the Lord in Earnestness and Zeal, hence chap. 1. v. 5. We read that God raised the Spirits of the chief of the Fathers, and the Priests, and the Levites to build the House of the Lord; or rather we may understand the Lord's giving them Freedom and Deliverance from the Thralldom and Tyranny of their cruel Enemies, who had long kept them in hard Bondage and Captivity, which was to them as a Resurrection from the Bands of Death.

To set up] i. e. To raise out of the Rubbish, and restore to a fair and more splendid Condition; but more afterward for the explication of this Clause.

The House of God] i. e. The material Temple at Jerusalem, where God used to Dwell in the Symbols and Manifestations of his presence. Hagg. 1. 8. 2. 7. Go up to the mountain and bring wood, and build the House, and I will fill it with Glory. And give us a wall] Some understand thereby the Favour of the Kings of Persia, whose Edicts so especially concerning them, were under God, their Bulwark and Security against the Efforts of their malicious Enemies, who essayed by all means to impede their Settlement and Welfare: Others rather understand, the protection of the Watchful and propitious Providence of God, who is said to be A wall of fire round about Jerusalem. Zech. 2. 4, 5. Doctrine. When God in his merciful Providence, gives a Reviving and Breathing Time, or a fair Opportunity, we should put to our Hands to set up, and repair the House of God. To this piece of Wisdom and Duty Mordecai exhorted Esther chap. 4. v. 31, 14. And saith the Apostle, Gal. 6. 10. As we have therefore opportunity, let us do good. —

In prosecution of this Doctrinal Observation, we will give some Reasons of the Doctrine, which may be improved as so many Arguments and Incentives to ply the Duty pointed at in our Text, and then we will come to some Use and practical Application of the Point.

Reasons why we should improve an Opportunity to set up and repair the House of God.

1 Reason, We may come to incur the Character of Foolish and Unwise towards God, if we slipp an Opportune offer of Providence to advance the House of God. A great deal of Wisdom lies in knowing and discerning a fit Season for Action, and no less Prudence and Discretion in the active improvement of a seasonable Juncture; But he is a

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very Fool, says the *Wise man*, who hath a price in his Hand to get Wisdom, yet hath no Heart to it. *Prov. 17. 16.*

2 Reason, Opportunity is precious, but passing, of great value but variable like the *Wind*, we know not how soon it may change, therefore will all wise and considering Men, strike in with Time and Tide, that neither by Power or Policy can be gained to await our Leisure or Pleasure, But moreover as Opportunity is in a moment variable, so for ever irrecoverable, therefore says the wise *Salv. 2. 12th. 26.*

Rem tibi quam nesci apiam, dimittere nolis,

Promis capillata, sed post oc casio, calqua.

And the Apostle *Paul* seems to mind us of the same thing, when he advises *Rom. 12. 11.* to be not sloathful in Business, fervent in Spirit serving the Lord, where, for *κατα δαλιουται* many Greek Impressions have *κατα δαλιουται* i. e. Improving the present season of Service.

3 Reason, If we neglect an Opportunity of setting up the House of our God in this our day, our Posterity may come to pay dear for our Error, and will Curse and Abhor our memory; our Bowels should be stirred in thoughts of these that come of our Bowels, that we entail not upon them Spiritual Plagues and Punishments, that ordinarily follow the want of Gospel Ordinances, it were better we left them unprovided of Estates and Fortunes for their Temporal happiness, then endanger them of wanting the helps and means of achieving their Souls eternal Felicity, O let us dread bringing forth a seed to the Murderer.

4 R, The Laws of the God of Heaven are express that we should sett up the House of the God of Heaven, and should not his Charge and Authority have weight with us, to Sway and Perswade us to our Work? *Exr. 7. 23. Hag. 1. 8.*

5 R, The Lord severely Challenges and Threatens the Negligent herein, God is hugely Offended when a People either in disrespect of him, or overrespect to their own Interests and Projects, are careless of his concerns; O! unworthy of the Priviledge of admission into the House of God, who so far contemn the God of their Priviledges, as to carrie indifferent in his Work and Affairs, 'tis surely the greatest Priviledge the Creature can be capable of to be Instrumental for the Honor and service of the Creator; yet behold as if there were not a God or God had no Work for Men in the World, the People of the World mind so much their own things, that the things of God has smal share of their cares. *Phil. 2. 31.* At which kind of People we may be assured, God is verie angrie, as may be gathered from his way of upbraiding such.

1881. May 14: 1. In the morning, O. m. to the north of the lake.
The water was 1/2 and 1/4 of the depth of the lake.
1882. May 14: 1. In the morning, O. m. to the north of the lake.
The water was 1/2 and 1/4 of the depth of the lake.

[illegible][illegible]

Now, as we proposed, we come to some practical suggestions
this Doctrine.

Life: 1. of Information, what *dwelling in the House of God* hath
In order to setting up, there must be a *carrying away* of what is
ready to Impede the Work, or a *Purging* of the House of God.
know this is very *Urgent* and *Common* in your daily Observations
when an old Ruinous House is about to be *demolish'd*, the first
Work is to remove the heaps of *Rubbish* and *Rubble* that in them
be fair Ground to go upon for *Laying the Foundation* and rearing
the *Superstructure*, and therefore 2. *Cham. 20. 5.* We read not
forth the *filthiness* of the *old place*, and also a *Cham. 24. 2-8.*
purged *Indians* and *their* *idolatrous* *Places* and *Temples* in *Jerusalem*
the *House*, and then *demolish'd* the *House of the Lord his Father*. To our
we may also apply a *Psalm. 124. 4.* *The friends of the House*
of *Burdens* is *demolish'd*, and *demolish'd* *Rubble*, so that we are an *able*
Build the Walls. Now my Friends, alas, alas, I desire to make a *Re-*
flexion on this *Sentence*, applying it to our *Selves*, this may
lay alas for we have *ten* *Barbs* of *Burdens* and *there* that are the
either to *wear* *strength*, or to *want* *skill*, or to *want* *will* which
world of all, I grant there is need both of *much* *Grace*, and of *much*
Wit, how to *Manage* this *hard* *Piece* of *Work* of *Purging* the *House*
of *God*, there are *ten* *many* *obvious* *Dangers*, and *Insurperable* *like*
Difficulties on all hands, *hinc ille Lachrymæ* but *heroick* *Zeal* will
first *in* *the* *van* *Calum.* *Perit Religio, erat Mundus*, let all go to all,
Gods *Honour* *still* *be* *branded*, let *Gods* *way* *still* *be* *followed*, this is our
Prudence

Therefore this is our *Physionomy*, this is our undoubted *Image*; be not
 therefore, *unlike* to it; *unlike* to it. I would also have you to advert to what
 the Lord hath said, *Psalm* 137. 30. *This shall be my strength, to save me from
 all mine Enemies; for he will purge us from among them, as the chaff, and will
 be as the wind, that shall carry away the chaff.* And who
 shall be counted Rebels, by Declaring, Swearing, and Railing
 against God, and Religion is the power of it. *2d Cor. 10. 4.* *For the weapons of
 our Warfare are not carnal, but mighty through God, to pull down strong holds,
 and to bring every thought into Captivity to the Obedience of Christ.* Throughout
 the whole of it, every Man doing something in his
 Station, for raising up and repairing the *House of God*; as
 would be say, in *several persons, some like this, in, in several persons,
 some like that.* This is both a Shame and a Sin, when there is so
 much work to be done; and that is so common and great concern;
 that yet any should be found on *Sabbath* all the day idle; through I wish
 that on the contrary extreme, some may not be found so be too too
 busy, endeavouring to cast down as fast as it built. But, to return
 again, that every Bodie should contribute their share of service, to
 their Ability, within their proper Sphere, I hope all serious Godly
 Persons will easily grant, for God is calling aloud in this day, to *Be
 faithful to Jesus*, and to all the *People of the Land* to work, and build
 the *House of the Lord*, *Psalm* 134. 2. And this leads us to another life.
 2. *Life of Exhortation*; For two or three sorts of Folk to put to their
 hands to build the *House of God*. And first, be exhorted *O ye Magistrates*,
 whom God hath advanced to a Sphere of *Activity* above others, to set
 by the *House of God*, to be no disparagement to you, who are higher
 than the highest upon Earth, to keep it as low as to remove
 the filthiness of the Sanctuary, in that way that is proper and compe-
 tent for you, the *great* of Men, who yet at that have been thus ho-
 noureably Employed, as *David, Solomon, Hezekiah, Josiah, Nehemiah,
 Zerubbabel*, all Kings and principal Rulers, eminent in their day both
 for Power, Wisdom, and Piety. *O Magistrates*, I say appear and Act,
 forward in this Work. 1. Because your example will mightily work
 upon the *People*, and may (say others) do as ye do; like a *Prince*, or
Royal Person venture himself in the Front of a Battle, how doth it en-
 courage the *Inferiour Soldiers*, and put Spirits in the duldest Souls to con-
 sider of his Dangers, if the *Magistrate* of a City stand brisk and res-
 olute for the *Ancient Priviledges* of it, what backing does there present-
 ly appear of the concerned *Citizens*, ready to venture their All for the
 same.

same cause, I say again the Influence of the Magistrate cannot be
 Forceable and Operative. *Regis ad exemplum totius componitur Orbis.*
 Because they are most able to perfect great things to purpose. When
 Power and Piety make a happy Concurrence together, O what mighty
 Feats will they achieve, when Piety without Power will avail very little
 (I mean with respect to those, who want a solid Principle of Grace to
 work by) for the Sword of Steel will do more then the Sword of the Spirit
 with the most part of Men; the Word of God, and Ecclesiastick Discipline
 being much in contempt with this perverse Generation, and I will not
 say, but some Reason of this may be, because the Sword of the Spirit
 has to do with Rebels, but the Sword of Steel with Subjects, at least
 who gain subjection for fear of Hazard. Now, O ye Magistrates,
 seeing God hath put Power in your Hand, ye should not bear the Sword
 in vain, but imploy it in a suitable way to your calling, to help fore-
 ward the work of the Lord. 3o Because God has depend you for
 this effect, to last as his *Viceroy* and *Representative*, so that as ye
 cannot but know, that God is concerned to have his House set up
 and Repaired for the glory of his great Name, after the same man-
 ner should ye account it your Concern to do in his Name
 and Authority, what is incumbent on you for the same Purpose.
 And on this occasion O ye Inferiour Magistrates, I tell you, there lies an
 undeniably great part of the Encouragement to move in this Work,
 Seeing God has given us a King in his mercie, so happily disposed; as to
 see to the Settlement and Consule the welfare of Gods Church in the
 Land, which is one of the greatest Blessings that Gracious Bountifull
 Providence hath conferred on this Unworthy Unthankful Generati-
 on. And to be sure all that think themselves concerned in the Peace
 and Prosperitie of Zion, in their Daily addresse to the Throne of Grace,
 do seriously Pray, G O D save King V V I L L I A M and
 Queen M A R Y, and overthrow all their Enemies. Secondly,
 Be exhorted, O Ministers to set up the House of God. You special-
 ly stand interested in this Work; by your peculiar Charge and Character,
 ye may remember how Zealous was *Jehoiada*, how active was *Ezra*,
 and how concerned was *Joshua* the High Priest; For Church-men, not to
 be concerned for the Church, were a strange thing, for Builders not to
 help in the building, what a Crime and Infamy were it, deserving as be
 excluded the House of God for ever; And first, O ye Ministers, a part of
 your work is, to tell who are Enemies of the Work, and what are the
 Stoppes and Impediments of it. *Isa. 58. 1. Hos. 5. 1. to 7 verse. 2 Tim.*

4. 14. 15. Another part of your *Work* is, *To pray for God's Blessing on the Work*, that the Labourers may come good speed and prosper; with Zeal and Wrestling should ye Pray over this Prayer: *Psal. 122. 6, 7, 8, 9. Pray for the Peace of Jerusalem*, even that Peace may be within her Walls, and Prosperity within her Palaces, and seek the Good of the House of the Lord our God forever. 3. Encourage the People with the most Proper and pressing Arguments ye can Invent; that you may Excite and Stirr them up to Zeal, Courage and Activity; O what an Incredible back-sett may the work of the Lord sustain from dashes and discouragements at the Hands of Ministers, who should lift up the Hands that hang down and confirme the feeble Knees, Hag: 2: 4. 4ly: Ministers should not only say to others, *do this, and thus*, but themselves should *Do as they say*, they must alio Work, and Work more abundantly. In the last room, People of all Ranks and Degrees should assist in *Setting up the House of God*, that which concerneth all, all should be concerned in, not only *Magistrats* and *Ministers* share of the Priviledges of the House of God, but all the People of the Lord. *Exr: 1: 5.*

3. Use of Caution, Having exhorted to set up the House of God, I would have you cautioned against two or three sorts of Folk, who I fear may prove *unluckie* and *unmeet Tools* for this work, if not *Opposites*; you may see *Exra 4.* What was the Temptation of the Builders of the House of God at that time, and how they behaved towards their crafty dissembling Adversaries. They came to Zerubbabel, and to the chief of the Fathers, and said unto them, let us Build with you for we seek your God as ye do, you see here their fair plausible Pretensions, but their underhand design was, to weaken the Hands of the People of Judah, and to trouble them in Building, and frustrate their purpose, but the People of God being aware of their ill designs, return them this Answer, *You have nothing to do with us, to build an house unto our GOD, but we our selves together will build unto the Lord*; v: 1, 2, 3, 4, 5. From whence we may learn that we cannot be cautious enough. I therefore, 1. have a care of these that had an active hand in casting down the house of GOD; such are not to be trusted, except we see some eminent appearances of their serious Repentance, and grief for their former ill Deeds. 'Tis true, Paul preached the Faith that once he destroyed, and persecuted, *Gal. 1: 23.* But it is as true, he had a sound through Repentance for the Havock he made of the Church of God, and gives this satisfying Demonstration of his seriousness and candor therein, that to his own shame he leaves on publick record, *in futuram rei memoriam*, a particular Confession of his Impieties and Scandals. *1 Cor. 15. 9. I*

not meet to be called an Apostle, because I persecuted the Church of God; and
 1. Tim. 1. 13. I was before a Blasphemer, a Persecutor, and Injurious; And
 it is also true that Acts 9. 26. When Saul layd to joyn himself unto
 the Disciples, they were all afraid of him, and believed not that he
 was a Disciple; they were not too credulous, neither would they trust
 before they tried. 2. Have a care of Gallies and Neutralists, who have laid
 it down as a Principle of their Religion, to be keen for no Religion;
 O but these of this stamp be Odious and Uleess, unworthy to live in
 God's World, they are unprofitable burdens of the Earth. Such readily
 in all the Stirrs and Revolutions that are about Religion, carry with a
 piece of Carelesnes and Indifferency, whither Religion sink or swim;
 Would you know Gallies Motto, this is it, *Floreat Religio, nil mihi cura;*
Ruat Religio, non mihi cura; *non est Religio, curare nullum;* ye need not much
 care for such careless ones, for they care not whether ye care for them, or
 not, neither does the care of the Churches any thing touch their Spi-
 rit; and Gallies cared for none of those things Acts 18. 17. 3. Have a care of
 the gouldie mammonists, whose heart and Soul seemes to be sett upon Gold,
 not upon God, or upon Gold for his God, never expect that Man will
 give Gold to Build the Sanctuary, who makes Gold his Sanctuary trusting
 in uncertain Riches; a gripping Worldling will not quite a gripp of
 any thing to Build the House of God, for he is a Man much concerned,
 to add Field to Field, and House to House, so That could he get a clavage
 of the House of God it self, he would Sacrilegiously add it to his Inheritance;
 they are deceived who look for a good turn in the work of GOD, from
 an avaritious, gripping worldling. 4. Have a care of the craftie politi-
 cian, he is too politick to be pious; he has his own house and familie to build,
 though it were upon the ruines of the house of GOD; Interest, Interest is
 the great Divan of such Ephraims; The Politician may pretend fair for Re-
 ligion, but expect it no longer than Religion has fair weather; he will
 seem to build the house of GOD, but only, when the foundation is
 the Princes favour to the Work; dyes his King? his Religion dies
 with him, and he turns Sceptick in the interreigne, till he see what Religi-
 on the next King professes, and of that Religion will he be, be it good
 or bad; for this is the Politicians maxime he goes by, to be still of the Reli-
 gion that is upmost, and obtaines in the Chappel Royal.

5. Have a care of debauched Profanists, whose life and conversation is
 checkered with Vices and Immoralities, such will be so far from letting
 up the work, that if there were no more but their guilt and sins con-
 nived at, 'tis enough to procure GODS displeasure against the Build-
 ers, and eat the stones of the wall, and consume the timber of the house;

Men

Men that have been notoriously debauched, and have given no satisfying appearances of Repentance, should not be entrusted, or honoured with such a piece of service. A very Heathen could say, *procul, hinc, procul esto profani*. Now to come to a close of this subject in the last place I offer to the consideration of those that are concerned to set up the house of GOD, some few Directions as to the manner and way of managing their work.

1. *Direction*, Set up the house of GOD *unanimously*; with that concord, good agreement, and oneness in mind and Measures that is desirable and necessary, *Unity*, is the Bond of *Society*, and keeps all the several parts conjoynd in one firm compact Body; many Hands makes light work, if they draw all one way, but if they draw contrare wayes one to another, they will either pull the Rope in pieces, or pull one another down to the Ground; Many Shoulders with their united strength may carry a great Burden, the which may come to break the Back of but one or two Bearers, O how good a thing it is, to see Brethren build a House together in Peace, and also to see them dwell together in Peace in the House which they have Built; as *Unity* is the Cement of *Society*, so *Division* is the Destruction of it, a House divided against it self cannot stand, so Builders divided among themselves shall never bring a Structure to the Copestone, it was the division of Tongues that putt a stopp to the Building of Babel; Let us fear the Errors of others who have Marred their Work with their Jarry and Janglings, therefore to this Purpose is that Text, *1 Kings 6: 7.* there was neither Hammer, nor Ax, nor any Tool of Iron heard in the House while it was in Building; upon which take Mr Pool's Exposition, this says he is of Mystical signification, that it is the duty of the Builders of the Church, as far as in them lyes, to take care that no noise of contenti- on, or division, or violence be heard in that Sacred Building, *Exra 3: 1.* Tells us when the People were to meet about Building the Temple, they gathered themselves together as one Man to *Jerusalem*; Mind also what the Historian sayes, *Concordia, res parve crescunt, Discordia maxima dilabuntur.*

2. *Direction*, Sett up the House of God *Prudently and Discreetly*, *Prudence* forcess evil things, and evites them, and lectures against them, she also industriously provides good things, and carefully preserves them; *Prudence* freely passeth from *Punition*, least there be a loss, or prejudice in things of *Weight* and *Consequence*; *Prudence* leisurely Deliberats, and quickly Dispatcheth Businels, *Prudence* rather suffers Injuries, then injuriously persecutes Offenders, in all cases *Prudence* is as a Moderatrix, things

...to play the Communion of all Princes
...being defective in Education. The first
here lies a great difficulty, to judge and discern
with the most part Carnal Policy, rather than
the World, that advanced worldly Interests.
most Prudent is too much neglected, he that will
not surely; Godly Simplicity is nick-named Silliness, and
very safe for Prudentials.

3. Direction, *Set up the House of God Zealously*, and with a fervent
mind; Zeal is an active Principle that prompts to forwardness in actions;
Zeal transcends all Difficulties, and briskly carries through Troops of
Discouragements; Zeal makes a Man mind the things of God, with
the hazard of neglecting his own; Zeal! Alas Zeal where is it? It seems
to be cooled and gone; yea Zeal is flinted at all Hands, and a strict
Godly Zeal is stigmatized with the most Odious Characters; Zeal is bor-
rowed under the Mould and Earth of Carnal Prudences, and this is Deified
in our Day, that Zeal must be sacrificed to her Devotion, and for her
pleasure this Heavenly Fire extinguished; However we are for a Spirit
of Zeal has been wont to be at work in the days of Old, especially in
turning times. Exod. 35. 21, 22. 36. 5, 6. Exo. 2. 28. Num. 4. 6.
And says the Apostle, Gal. 4. 18. *It is good to be Zealously affected al-
ways in a good thing*, And what better thing can be Zealous in, than
the setting up and repairing the House of God.

5. Direction, *Set up the House of GOD Zealously*, looking unto GOD for Counsel, in all
our and Alliances, to GOD during the work-man, He God will send down his
GOD who gives to will and to work of his good pleasure. He works all our works for us, and
for us; and so be sure if we depend not on him in all our Effays in his work, our work is but
labour in vain, Psal. 127. 1. *Except the Lord build the house, they labour in vain that build it.*

6. Direction, *Set up the House of GOD Prayerfully*, ordinarily a building time with the presence
GOD is also a Praying and Worshipping time; upon the first intentions that God had for the
building the D. solations of Jerusalem, he makes his Prayer to GOD so precious to him,
and Enterprize; chap. 1. 11. compared with chap. 2. 9. 3, 4, 5. and chap. 4. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

7. Direction, *Set up the House of GOD unweariedly*, going on with the work till it come to a
happy Period, look Nehem. 4. 23, 24; and 1 Cor. 15. 58. *So shall we stand in the day of the Lord*.

Now my Friends, having thus at large Discoursed of Setting up and Repairing the House
of GOD, I leave you with David's pithy Prayer, and excellent exhortation to his Son Solomon
Psal. 51. 18. and 1 Chron. 22. 16. *O Lord do good in thy good pleasure unto Zion, build thou
the walls of Jerusalem; cart it therefore and be doing; and the Lord be with thee. Amen.*

F I N I S